

The SWORD of the LORD

Edited by JOHN R. RICE.

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SEEKING THE RIGHT WAY

By EVANGELIST JOE HENRY HANKINS, D.D.
Pine Bluff, Arkansas

(Sermon preached at First Baptist Church, Little Rock, Arkansas, Sunday morning, November 9, 1941. Stenographically reported.)

"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right of way for us, and for our little ones, and for all our substance."—Ezra 8:21.

Ezra is giving an account of the return of a little band of refugees, who for seventy years have been in captivity in the land of Babylon. Their city has been lying desolate all these years. The Holy City, Jerusalem, and the temple had been destroyed seventy years prior to this by the armies of Nebuchadnezzar. Thousands, yea hundreds of thousands, of Jews had been carried away captive a thousand miles away from home into a strange land, to serve strangers. And now, after seventy years, a little struggling band of sixteen hundred men, out of all those thousands that were carried away into captivity, have gathered themselves together and have set their hearts on going back to their native land to rebuild their homes, the temple and

the Holy City of God. What a task!

What a contrast there is in this people of God now and the days of their glory, in the time of King David and King Solomon when their glory was such that the report of it had gone out through all the earth, and people came from far and near to view the glory of Israel and sit at the feet of Solomon. When the queen of Sheba from far-off Ethiopia heard of the glory of Israel and the magnificence of her temple of worship and her wonderful laws and great prosperity and how the hand of God was upon them, she was so enraptured with the report of it that she made a journey of thousands of miles to see if the

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Dr. Joe Henry Hankins



Evangelist Carlyle Scott

shall the ungodly and the sinner appear?"

Christians at One Judgment

Look, Neighbor: Christians thoroughly and eternally saved must face judgment. "But, Preacher; (Continued on Page 8)

The Double Curse of Booze

By EVANGELIST JOHN R. RICE, Editor

(Preached in city-wide union tent revival at San Pedro, California, Sunday night, March 23, 1947. Mechanically recorded for THE SWORD OF THE LORD.)

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!"—Isa. 28:1.

"The crown of pride, the drunkards of Ephraim, shall be trodden under feet."—Isa. 28:3.

"But they also have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."—Isa. 28:7, 8.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory."—Habakkuk 2:15, 16.

Notice especially two verses, the first text for tonight: Isaiah 28:1: "Woe to the crown of pride, to the drunkards of Ephraim," and then Isaiah 28:3: "The crown of pride, the drunkards of Ephraim, shall be trodden under feet."

There is a curse on the man who drinks, on the woman who drinks.

There is another curse. Another text for tonight is Habakkuk 2:15.

Notice it especially: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him."

There is a curse on the person who serves, who sells, who gives liquor. There is a curse on any-

body who spreads it anywhere.

Here we have the double curse: the curse on the drinker and the curse on the one who gives it to him. There is a double curse on booze in San Pedro.

I preach on this subject because, God knows, we need it. More and more America is going into drink. Let no one tell you that there was more drinking during prohibition than now. There is not a fraction of the drinking in prohibition at its worst that there is right today all over America. There is a

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What the Bible Says About JUDGMENT

By EVANGELIST CARLYLE SCOTT
713 Whitlock Ave., Crawfordsville, Indiana

As we deal with this vital truth, let me say that I am not interested in what the Bible teaches about judgment. It has been too amply demonstrated that you can make the Bible teach most anything (if you are crooked enough). However, you cannot make the Bible say anything but what it says.

Judgment for All

Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." First, this judgment is as universal as death; no one escapes it.

Rom. 14:11, 12: "For as it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Please note that it is personal. You will not give account of someone else but of yourself. Don't spend too much time fretting about some church member whom you think to be a rascal. You will be just as busy as he on Judgment Day.

Third, it is definite. Acts 17:31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." My friend, justice shall be measured by the righteousness of the one God raised from the dead, even Jesus. In that day you will either be on His side or the other side. You are not astride the fence—there is no fence to straddle.

I Peter 4:17, 18: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the

gospel of God? And if the righteous scarcely be saved, where

Part of Crowd in Union Revival Campaign, San Pedro, Cal.



Here is part of the crowd in San Pedro, California, in the big tent where more than twenty churches of San Pedro, Lomita and Wilmington, California, are united in a union revival campaign under the direction of Evangelist John R. Rice (editor of this paper) and Dr. Harry Clarke, song leader extraordinary.

Rev. Fred Ross, pastor of the First Methodist Church, San Pedro, is chairman of the campaign. This is written as we close the third week. Pastors insisted that the campaign go through a fourth week, ending on Easter Sunday, April 6, although it had been planned to close March 30.

Rev. William Patterson, pastor of the Covenant Community Church, secretary of the campaign, reported several days ago that

there were more than 400 public professions of faith already. I think he included backsliders reclaimed, who would constitute perhaps one out of five. We pray for many more to be saved in the remaining eight days.

April 7 the editor flies to Ashville, N. C., entirely across the continent. There he will begin a series of one-night meetings in preparation for the two-state series of union campaigns in some fifty cities in the Carolinas, planned, God willing, for fall months. It is hoped that pastors and churches will unite in all these cities and towns. The National Laymen's Evangelistic Association has asked THE SWORD OF THE LORD and the evangelists who co-operate with us to take the leadership in enlisting pastors and churches with groups of laymen in these campaigns.

The Double Curse of Booze

(Continued from Page 1)

terrible increase in plague and curse. It is filling the land with orphans and paupers, with the feeble-minded, with people who have to be supported by the government. There is a terrible increase in the plague and curse caused by drink.

I. God's Curse on Those Who Sell or Give Drinks

Now these two curses: first, there is the curse on those who give their neighbors drink. "Woe unto him that giveth his neighbor drink." When God says, "woe," that is a curse. God means that the curse will come to pass. That means that God has punishment promised. He cannot avoid it. Sin must be punished. So there is a curse on those who give others drink.

The Merchants of Murder, Sellers of Sorrow, Cursed

Let us say, first of all, the man who sells it is under a curse. Every bartender is under a curse. Every man who owns a saloon, a beer parlor, a winery; every man who has a distillery is under a curse. If you do not believe that, you watch the children of the brewers, you watch the children of the distillers, watch the children of saloonkeepers and see how they turn out. The curse of God is on every one of them. A curse is on every man who opens a saloon. A curse is on everyone who runs a tavern. There is a curse on everybody who sells it. That is what God says!

We ought to begin now to regularly, systematically pray for the conversion of saloonkeepers and tavernkeepers. The great revivals like those of D. L. Moody, like those of Billy Sunday, like those of Charles G. Finney resulted in the conversion of a lot of saloonkeepers. They are committing a terrible sin. They ought to be told about their sin. We ought to pray that God would convict them. Thanks be to God for all the people who have pled guilty in this crime, who felt the weight of this curse upon them and who fled from such a wicked, ungodly business! Everybody who sells liquor—whether it be beer, wine or whiskey—everybody who sells alcoholic liquor of any kind is under the curse of making drunkards, paupers and harlots. It is everywhere true.

To Get Profit From Alcoholic Drink, Indirectly, Is Sin

Then remember again that God here says there is a curse on those who give drink to their neighbor. That means the man who rents the building, too. If you have a building and rent it out and beer is sold there, then you are no better than a saloonkeeper. You are nothing but a dirty bartender. You are a partaker of all the crimes that ever come from booze. If anybody drinks beer, goes out on the highway and runs his car into a moving train, or runs head-on into a telephone pole, or has a head-on collision with another car, or runs over a pedestrian, you did that—the man who rents out his building for a saloon, a tavern, a honky-tonk, or for a restaurant where beer or wine is sold, or a state liquor store. Put it down

that the curse of God is on every man who ever sells liquor at all. There is nobody who can get away from it. You may make lots of money now. It is blood money! It is blood money made up of widows' tears. It is money made up of the bloom of manhood pawned from the cheeks of honest boys who have been led to depravity. It is made up of the purity of girls sold at auction for lewd and lecherous men who like to lead women wrong with liquor. Put it down that the money you make is blood money. It is guilty money. The curse of God is on it, and God will bring you to judgment for it, as He will every man who sells liquor, every man who ever makes any profit out of it.

The Housewife or Host Serving Liquor Is Accursed

Not only is this true about the seller, but it is also true about the server.

You have cocktails at your house, maybe. You have beer in your refrigerator. Maybe you have eggnog at Christmas. Maybe now and then you have smooth toddy. Maybe you have wine at your formal dinners. You think it is popular, fashionable. Well remember, then, the curse of Almighty God is on it. Pick up the cup—that long-stemmed wine glass which sparkles so nicely; the cut glass looks so beautiful on the white napery, the damask of the table—but remember that God said there is a curse on it. "Woe unto him that giveth his neighbor drink." Sometimes an innocent social glass makes a drunkard. Sometimes an innocent—I say "innocent" in the sense that people call it innocent—sometimes a social glass at a formal dinner, or a glass of beer with "the boys," or maybe an eggnog at Christmas, starts to life a demon that leads later to a man's eternal ruin. Don't do it! There is a curse on it! God hates it. "Woe unto him that giveth his neighbor drink." That is what the Bible says. Don't have it in the house!

I hate it! I have a right to. I will tell you why a little bit later. I say, the curse of God is on that terrible sin of selling others or giving others drink. Do not do it, friends. The curse of God is on it. Do not serve it in your house. You had better have rattlesnakes in your house. You had better have a poison adder in your house. They would be labelled poison and this is not. You had better have the hooded cobra, you had better have the bushmaster, you had better have any of those terrible poison snakes in your house than to have wine or liquor, alcoholic drink; for the curse of God is on it and you are guilty of poisoning people if you serve them drink. You are turning loose the demons within them. You are turning loose the lust of the carnal nature. You are turning them over to the kind of sin that leads to every other kind of sin. No wonder Shakespeare said:

What fools men are
To put this demon in their mouths
To steal their brains away.

What a horrible sin it is to give anybody in your house a taste of liquor. That is a wicked sin which you cannot get away from. You will pay for it in blood and tears! The curse of God is on it! "Woe unto him that giveth his neighbor drink."

Voters Who License Beer, Wine and Liquor, Accursed

Not only is the curse of God on the seller and the server, but it is also on the voter. Somebody says, "Well, Brother Rice, I don't think you ought to get into politics." Now don't fret yourself. I probably know better what I ought to do than you. And if I were not better equipped to think than you are, I would not tell preachers what to do.

Somebody else says, "I wouldn't get into politics." But this is still in the Bible. It is still in the Bible that the curse of God is on those who give their neighbor drink. Listen! Anybody who votes in liquor and makes it legal for somebody to advertise it on billboards, advertise it on the radio, advertise it in magazines, advertise it in newspapers, advertise on streetcar cards; anybody who makes it legit-

imate to put the stink of it under the nostrils of boys and girls as they pass the tavern door, and have it on the menus where decent people go to eat—anybody who votes to do that is voting for the Devil, for all the murder, all the adultery, all the crime, all the paupers, all the corruption of government that comes from the dirty booze business! Don't you do it! Don't you ever vote in favor of it.

You say, "Brother Rice, law won't fix it." Well, law does not fix a lot of things. You have not fixed murder in this country. A lot of people are still being killed in California. The murderer of "the Black Dahlia" has not been found. But we are not going to repeal the law against murder because somebody now and then commits a murder. You had better bear down and stop it as best you can. There ought to be a law against selling poison, against inveigling the weak, against overcoming the will of the poor who sometimes do not have the strength they ought to have and lead people on to be drunkards, paupers, harlots, adulterers, blasphemers and murderers. I say, anybody who does that is guilty before God and is going to pay for it. Do not vote for it!

You thought the New Deal was such a wonderful thing. The Eighteenth Amendment was broken down by a system of propaganda and lie-telling. The United States government went into the business of making liquor. They went down to the Virgin Islands and spent millions of dollars putting in distilleries.

I passed the window of a liquor store in St. Paul, Minnesota, some time ago. It was piled higher than my head, with layer after layer of bottles of Old Boston Gin. Down in one corner of the labels, in small type, it said, "This gin was made in the Virgin Islands." It was made in distilleries set up by the New Deal Administration, paid for by tax money. The government officially is in the liquor business! No wonder Roosevelt died. No wonder the curse of God is on his children who cannot live together in peace; every home broken by divorce. The curse follows them everywhere. I say, there is a curse of God on people who deal in the liquor business. There is a curse of God on the New Deal. No wonder it turned toward socialism, toward communism and toward atheism. When it started out to bring the liquor business back, it was against God and morality. The curse of God is on people who give their neighbor drink.

The curse of God is on the city that takes a rake-off in this ruin of people. The curse of God is on the state that takes a rake-off and makes people pay money to be in the business of making drunkards, paupers and harlots. I say, the curse of Almighty God is on all who have a part in it. You want to remember it.

Those Who Eat in Saloons and Support Liquor Sellers Are Guilty

Not only the voter; there is a curse on those who support the liquor business by their trade, by their patronage. You may say it is not convenient to go out here somewhere to buy where they do not sell beer. God in Heaven! Doesn't a Christian have anything better to go by than convenience?

Somebody says, "I go in a drug store where beer is served and get me a malted milk and sandwich, but I do not drink beer." But your money is backing up everybody who loves the dirty business. Your presence in there says to your children, "It doesn't matter." You are saying, "The saloon or tavern is all right for decent people." But that is a lie. You—a lot of you church people—are putting your influence back of the people who are breaking down morals, who are turning our girls into harlots, who are making our boys into profligates and drunkards. You are putting your money into the kind of thing, and your friendship and your good name behind the kind of thing that has the curse of God upon it. A Christian surely ought to be able to eat somewhere besides in a saloon. Don't you think a Christian ought to be able to stand a little inconvenience in order to stay decent and keep his influence on the side of right? I remind you

again that there is a curse of God on anybody who gives his neighbor drink, or helps other people give their neighbors drink, or puts his influence behind people who give their neighbors drink. That is what the Bible says in Habakkuk 2:15. "Woe unto him that giveth his neighbor drink."

II. God's Curse on Drinkers

Second, there is a curse of God on the drinker himself. "Woe to the crown of pride, to the drunkards of Ephraim." There is a curse on the drunkard.

The Curse That Drinkers Become Drunkards

"Well," you say, "I'm no drunkard." But stop and consider for a little bit that the first curse is that you get to be a drunkard. Let me read about it in Proverbs 23:29-35:

"Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women [Lewdness always goes with liquor], and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. [He does not have much sense left.] They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

Oh, in this inspired passage of God's Word we are told, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." The curse of the liquor business on everybody who drinks is, first, that there is a tendency to do it again. Nobody ever starts out as a drunkard. Everybody starts as a moderate drinker. People are telling you these days that those who turn out to be drunkards are the folks who psychologically are unsound. They have some sorrow. For instance, here is a woman who sets out to

be a drunkard because she comes to the conclusion that her husband does not love her. Or maybe her health is not good. Maybe a man's health is not good, so he starts out to be a drunkard. Or maybe his business is failing, so he starts out to be a drunkard. Somebody else has a timidity or inferiority complex, so he becomes a sot drunkard. The simple truth is that everybody has something wrong with him some time, everybody has at some time a sorrow, everybody some time has discouragement, everybody some time comes to trouble; and everybody who ever drinks any at all is heading toward the time when he will become a slave to the liquor habit. If a little accident comes or if there is a little trouble, or if there is a problem he cannot solve, a man will say, "I will seek it yet again, I will drown my sorrow in some beer," or "I will drown my sorrow in the wine or whisky," or, "My wife does not love me so I will go and get drunk," or, "I lost my job, so I will go and get drunk," or, "My babies are ashamed of me so I will go and get drunk," or "I had a fuss with my wife; I'll go and get drunk," or, "My health is bad and I am discouraged, so I'll go and get drunk." If they do not watch out, sooner or later that will happen to everybody who drinks.

Not many people drink very long without turning out to be drunkards. Take the group of people who are habitual alcoholics, drunkards. Suppose it is only one out of ten of those who drink occasionally. That is the last ten. That is further down toward the end of the trail! That is just before they go to a mental hospital, insane asylum. That is just before they

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The Double Curse of Booze

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commit suicide! That is not saying all the others never turn out to be drunkards. Most of the people who drink are headed that way. Every last one of them is in terrible danger of being a sot drunkard, an enslaved drunkard. I warn you now that everybody who ever drinks at all is on the way to drunkenness. The truth is that liquor is a dope. Liquor is a narcotic. It is not a stimulant. It is only temporarily a stimulant. It is like opium. It is a dope. It is the kind of thing that lulls sensibility. It is the kind of thing that is habit-forming. Do I need to tell you that a lot of people want to quit and cannot quit? What a fool anybody is to sell himself as a slave! What a fool anybody in the world is to drink and drink and then come to the point where he cannot quit!

I remember, a scene, and it is one of the pitiful memories of my heart; I saw a man sit with his head in his hands. He had made money. He had a good family. He was a man of character and all of that. Yet he began to slip and he drank and drank. To his astonishment he found he could not stop. He had been the kind who say, "I can take it or leave it alone." But everybody who says that does not intend to leave it alone. The time comes when they cannot leave it alone.

This man sat with his head in his hands and rocked from side to side as he said, "O God, help me! Brother Rice, I never dreamed it would come to this! I can't stop it! I can't leave it alone!"

In the Pacific Garden Mission, Chicago, in 1921 God laid His hand on me to preach. I saw an old man come down to the altar and fall on his face. He did not kneel down; he fell flat on his face and sobbed. He was a drunkard. He stank. His body was dirty. There was the smell of booze and sweat and filthy clothes. As he cried, I put my arm around him, prayed for him, told him that God loved him, that God was ready. He said, "I'm done. I'm ruined. Hell is my end! There is not any other way out. If God does not work a miracle and take this stuff out of me, I am ruined. I am not a man any more. I have no will power. I cannot do it."

That is not unusual. I say, the first curse on one who drinks is the curse of slavery, of the will all gone, manhood all gone, the watery eyes, the weak lips, the trembling chin, and the bluster, and evasions and the excuses of a man who cannot quit it. And it is worse—if it could be worse—for a woman who drinks. The first curse is a curse of slavery. What a fool anybody is to slavery for a moment's fun now, a little sociability!

The Curse of Highest Sensibility Drunk First

Here is another thing: the curse on one who drinks is a curse on the mind. This is a terrible thing. When one drinks he can still move his hands, he can still walk for a season. You say it does not hurt you as long as you can walk straight.

In Gainesville, Texas, where I lived when I was a boy, people would sometimes get drunk, then go out to the sidewalk and say, "Now if I can walk this line in the sidewalk, I'm not too drunk to go home." Any that would see if they could walk that line. If they could, they were all right; they could go home. They were not drunk. But long before that a man is drunk at the top end. Long before he cannot walk a line he is not fit to run a bus, not fit to be a railroad engineer, not fit to drive on the highway, not fit to take a girl to the movies, not fit to date a decent woman, because the man part is now stupefied and drunk. The beast part is still there; the animal part can still walk and use his hands. A man is pretty far gone before he cannot see straight. A man is pretty far gone before he cannot hold a cup of water without spilling it. Liquor attacks in the top part.

Now there are several kinds of alcohol. There is wood alcohol that will make you blind. Rubbing

alcohol is not for anybody to drink, of course. It is poisonous and sometimes kills people. Now each kind of alcohol has an affinity for certain parts of the body. For example, wood alcohol goes immediately to the optic nerves. Is there a doctor here? If so, you can verify this, that many people are temporarily blinded and many are permanently blinded from drinking wood alcohol because the alcohol soaks in through that nerve and has a certain terrible effect.

The alcohol that is in beer and whiskey and wine, which is sometimes grain alcohol, (there are other names for it), goes to the brain, soaks into the brain, and some of it is actually absorbed into the brain. It goes first into the blood and of course is carried to the brain. In the highest centers of control, I mean where conscience is, one is drunk first. I mean the part that inhibits and says, "Go easy. Remember you are your mother's boy, remember your reputation;" the part that says to a woman, "Remember you are a wife and mother," or to a nice sweet girl, "Remember you are a pure girl"—that part dies first. It takes but a few spoonfuls of alcohol to deaden that part. Now what do you have? Give a woman who is quiet and modest just one or two drinks and now she is loud-talking, laughing at her own jokes, patting everybody on the back. She is not careful to arrange her skirts, is not concerned if her hair comes down. The top part is already drunk. She can still walk, she can still talk; but the only part about a woman—that is fit to have is drunk. The part that keeps a woman pure—that part is drunk! Listen to me! Any woman who drinks can be led into any kind of sin by any man who wants to, if he is not too drunk to do so and too much of a gentleman to do so. The top part is drunk before the rest is.

Listen to me. The man who has good judgment—he is the one who gets drunk first. That part in the brain that is reliable, that is going to bring the pay home for the family—that part gets drunk first. That part that tells the truth is the part that gets drunk first. That part that says, "I'll mind my own business; I'll not start any fight; I'll not start any argument," is the part that gets drunk first. The higher quality of mind and character is the part that first gets drunk. I warn you now, dear friend; as certain as there is a God in Heaven, when you take liquor in your mouth you risk everything sacred, everything pure, everything holy, everything valuable. There is a curse of God Almighty on the one who drinks. So says the Word of God.

Liquor and Lewdness, Drink and Adultery

Let me give you some Bible illustrations of this truth. I turn first to Genesis. There was Noah. He was a good man. Would anybody doubt it? God said that he, his wife, his three sons and their wives were the only ones of his entire generation worth saving. God killed the whole race besides them. Noah was a good man. He walked with God. God spared Noah. But after he got out of the ark he planted a vineyard and then he made wine and got drunk. Do not say that he was intentionally bad, for he was not. But Noah got drunk. And the Bible tells in Genesis, chapter 9, how he lay naked in his tent. There, drunk and naked, his boy looked on him and laughed and laughed. Others, ashamed, came in and covered their drunken dad who was lying naked in the tent and not caring. That is what happens when people drink.

I saw a woman who had been drinking just a little bit. It did not matter that her dress was torn, that her body was uncovered. She did not mind. Why? Because the top end is already drunk, the part that has conscience, the part that has modesty. The man that has integrity, the woman that has virtue—that is the part that gets drunk first.

In the nineteenth chapter of Genesis we have the story about Lot's ruin. Lot was out in the cave in the mountains after Sodom

was destroyed. His two daughters were with him. In Genesis 19:31-36 we read:

"And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the first born said unto the younger, Behold, I lay yesterday night with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father."

That tragic story is an eternal indictment against liquor. Don't you tell me that wine is better than whisky, when wine is the kind of drink that will make a man like Lot—so that he hasn't any sensibility, so his conscience is drowned out, so the sense of his own decency is gone, and now drunken and committing incest with his own daughters. Liquor does that! Now what part of a man gets drunk first? The part that is the pilot, that is the control; the part that holds the reins, that guides the steering, that controls the passions and keeps a man or woman straight—that part gets drunk first. I say, then, drunkenness leads to adultery, leads to nakedness, leads to lewdness.

Over in Exodus we have the story of the Ten Commandments given by God to Moses upon Mt. Sinai. When Moses and Joshua came down from the mountain they heard music and shouting. Somebody said, "Maybe there is a war."

"No, no," one of them said, "it doesn't sound like war. It sounds like a bunch of drunk people." They got down there and found that the people had said to Aaron, "Make us gods to worship." They gave him earrings and bracelets. Aaron molded a golden calf and they worshipped it. Exodus 32:6 says: "And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play." After they drank enough, then what happened? God's Word tells you in Exodus 32:25: "And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." He said, "Get your swords, all who are on the Lord's side; we have to punish sin."

Now why is it when people drink that they do not mind pulling off their clothes? Why is it when people drink that they do not mind cursing and blaspheming? Why is it when people drink they have no respect of God, no respect for womanhood, no care about little children? Why is it that when a man drinks he does not care whether his children have food or not? Why is it that a woman who drinks does not mind leaving her baby shut up in a cold house and going down to a tavern and spending the night drinking with soldiers? There is something horrible, God knows, in the drink that steals away the brains, and steals away the conscience, and takes away the modesty and takes away holy impulses in the mind and heart. Listen to me! The best man and woman in the world—I do not care how well trained, how much you love God, how virtuous your mind, how true is your conscience—never mind about it; you take a few drinks and that sense is gone. I do not care how well-bred, how well educated, how

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A Letter Addressed to Orthodox, Spiritual, Christian People Everywhere from DR. BOB JONES, Founder of Bob Jones College, Cleveland, Tennessee

Dear Friends:

"Bear ye one another's burdens." "As we have therefore opportunity, let us do good unto all men, especially to them that are of the household of faith." These are familiar words to all of us who know, believe, and love the Bible. The burdens we Christians carry would not be heavy and the work to which God has called us would not be very difficult if we all would live up to the Scriptural injunction.

Let me remind you that we are carrying a tremendous burden. Bob Jones College could have remained in Cleveland, Tennessee, and we could have taken things easy for the rest of our lives, but we simply could not have a comfortable conscience and turn away hundreds of young people who wish to train for Christian service. So when we had an opportunity to sell the college plant, the Board of Trustees, knowing that the college could not expand located as it is in the heart of Cleveland, Tennessee, and feeling that the Lord wished us to expand and take care of hundreds of young people, voted to sell the property and trust God to help us build a great Christian university plant.

Remember, we are engaged in God's work. You who belong to Him are our partners in His business. There are enough orthodox, spiritual, Christian people in this country who know about the work of Bob Jones College and who know enough about our expansion plans to supply all the money we need to complete the first unit of the university plant. And they can supply this money without making any very great personal sacrifice. We have seventeen buildings under construction. I do not believe that you people who love the Lord and who know of the great need will be happy unless you have some part financially in the building of this great Christian university, which will be not only a center of Christian testimony and Christian culture, but also a base for evangelistic emphasis not only in the United States, but also in many parts of the world.

Remember, we have enrolled students from all the states and from thirty-two foreign countries. This school year we have matriculated over two thousand students, and more than six hundred of them are young men preparing for the ministry. We teach these young preachers how to "load the Gospel gun" and how to "shoot it." Last summer during the first four weeks of the summer vacation, our ministerial students led by personal work, not counting the results of the pub-

lic services which they conducted, more than eighteen hundred people to the Lord Jesus Christ. Under the leadership and guidance and help of our Lord our college is rendering a great service. We need your help in order to do a greater work for our blessed Lord. Now, here is how you can help us:

First, pray for us and get all the Christians you know to pray. It will mean much for the Christian testimony to build a great Christian university under the present chaotic world conditions. The task is difficult. But it can and must be done. So please pray for us.

Second, we earnestly appeal to every Christian who reads this message to help us financially. When the first unit of the university plant is completed, we will release a statement telling how many different people had some part financially in building the plant. We hope it will be the largest number of contributors who ever gave money to building any educational institution anywhere else in the world. So please send us your contribution. Make it as large a contribution as you can, but make some contribution.

Third, you have some friends who have some of the Lord's money that they would like to invest in a good cause. These friends may not be familiar with our expansion plans. So see them personally and ask them to help. Get groups of Christians with whom you have contact to take an offering and get each member of the group to make a contribution of some amount. Then when you send the money tell us how many people contributed to the offering.

Fourth, many of you people have some money you would like to invest in an annuity. We can use this money. We will pay you interest on it as long as you live and if the Lord Jesus Christ tarries and you have to go home by way of the Door of Death, the money you invest in an annuity will keep on working for God. It is rather difficult in our day to know where and how to invest money. You can invest in a Bob Jones College annuity and get interest as long as you live and the Lord will have the money when He calls you home. If you will write us and tell us your age and how much you wish to invest, we will send you a financial statement, give you information about the annuity contract, and let you know how much interest we can pay. We are expecting to hear from you in reply to this appeal. I just know you will not disappoint us.

BOB JONES

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good your intentions are—you cannot be trusted when you drink.

Nobody can be! You cannot be (Continued on Page 4)

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The Double Curse of Booze

(Continued from Page 3)

trusted to drive a car. You cannot be trusted with another man's wife. You cannot be trusted to pay an honest debt. You cannot be trusted to take care of your children. And you know it!

And it does not take eight glasses of beer to make you drunk. When you drink the first glass you are one-eighth drunk. And that first glass goes to your head. The last glass may make you so your legs will wobble. The last glass may make you so you will go to sleep in a drunken stupor. But the first glass is the part that destroys the fine appreciation, the inhibition that keeps you from doing wrong, the sense of responsibility that makes you bring home your pay check, that makes you take care of your children. That part that makes you respect virtue, that makes you tell the truth, makes you keep out of crime—that part is dead first, that part is doped first, that part is cursed first. God said, "Woe to the crown of pride, to the drunkards of Ephraim." Woe to the drunkard! What a curse on drink!

The Woe of Homes Ruined by Drink

I go further. I do not need to mention crime. As I looked at the paper this afternoon, I thought, "There will probably be an illustration here." I looked only on one page in the paper and found this: "Marrying Lloyds No Security." Here is the story of Mrs. Grover who married a United States manager of Lloyd's Insurance. Her trouble, she said, began when her husband "came home drunk, called me vile names and hit me in the face." They went to Florida, then spent the winter in Hampshire House in Hollywood. Her complaint charged that Grover returned to the hotel drunk after an afternoon of golf and beat her so badly she had to go to the hospital for two days. When she was discharged she said she found he had returned to New York. When she got home she learned that he had pulled out.

Nobody is startled at that. Nobody is surprised at that. Everybody knows that happens every day, in countless thousands of cases in America. Divorces! They were started in drunkenness. That is right! Drink breaks down the home. Drink causes a man to lose his job, causes a man to lose his friends, causes a man to lose his honesty, leads him into crime, makes him a sick man, makes him a drunkard, makes him a pauper. God have pity! What terrible things drink does! The curse of God is on the man who drinks. Woe to them who drink!

Every time I see a boy who does not know better than to take a glass of beer, I could weep. He does not mean to be a fool, but he is already a fool. He is already selling out his manhood, selling out his virtue, selling out his future. He is already selling away the happiness he might have had in a home, selling away the happiness his children might have had, selling away his character he might have had. Listen, do not touch it! It is a horrible thing, and it means ruin! Oh, the broken homes!

The Woe of Poverty Caused by Drink

You remember the Scripture says in Proverbs 23:21: "The drunkard and the glutton shall come to poverty." What happens to the drunkard? He comes to poverty. "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."

Years ago in Decatur, Texas, I put up my tent and started a revival campaign. My father bought a Chevrolet car, hooked on to the block and tackle and pulled up the 800-pound center poles. Some men helped me drive the stakes; we put up the big tent and started a revival campaign. On one corner of the same big block was a garage. In that garage was a man who was a drunkard. It was during prohibition times, but he was a drunkard. One day I went into the back of that garage and saw there some bed springs—not a mattress, just the springs with a couple of quilts on them. That was where the two little boys of

the family slept. I believe there was a cot besides that. The only wall, the only partition, was one sheet hung on a string, to cut off that greasy, dirty part of the floor of a garage from the public workshop. That was the only home that family of four had. The man was a good mechanic. He sold lots of gasoline through his fuel pumps. But he could not stay sober long enough to make a good living. Nearly everything he had went for liquor. I saw that man as he stood out one night against the corner of the garage and heard me preach. I prayed that God would reach his heart. The next night he was out there listening again. The third night my dad got him to come over and stand by the corner of the tent. He did not have anything to wear but overalls, so he would not come in. Each of his children had only one pair of faded, dirty, dingy blue overalls. His wife did not have any change. They were in the barest scrapings of poverty.

That night my father went to him, put his arm around him and the man was saved, wonderfully saved. Isn't it wonderful what God can do for a drunkard? Isn't it wonderful what God can do for a sinner?

The man buckled down to work. I came by to see him. People found he was sober and began to bring their cars to him, for he was a genuine mechanic. He could fix anything. He had plenty of work. One day a Singer Sewing Machine truck backed up to that old garage and a Singer Sewing Machine was unloaded. The woman began making clothes. A few days later she came to me and said, "Brother Rice, what do you think? We've rented a house! It has three rooms [you would think that was a lot, too, if you had lived in the corner of an old dirty garage], and it has a sink, running water and electric lights. It has gas to cook with. We are moving over there tomorrow."

The next day the truck came and they loaded the little trinkets. They did not have much. A little pick-up truck could haul all they had. They put in the sewing machine, the bed springs, a few old quilts, and a broken-down chair or two—that was all they had—and took them over to the house and started housekeeping.

Listen to me: poverty and trouble and broken homes and pale-faced widows and little children without shoes in the winter is a natural picture of what inevitably comes when people go on in drink, and you know it. Broken homes, broken hearts are the results of drink. The roses leave the bride's cheeks. With a broken heart she holds on as long as she can. Cold houses, ill-clad children, curses and beating, and no money to buy food is her lot. After while she gives up. Other women then come in. A man who drinks has no sense, you know. He has no loyalty when he drinks. He has no character left when he drinks. And so everything is gone. Oh, the curse of God is on liquor!

The Woe of Hell for Drunkards
Now I come to the last point, and I want you to listen very carefully, for it is a terrible, terrible price that anybody pays—the curse of God on liquor.

In I Corinthians 6:9, 10 we read these terrible verses of Scripture: "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . Nor thieves, nor covetous, NOR DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God." You say, "I'm no thief." You say, "I'm no whoremonger." You are right in the middle of that crowd. You are right in the middle of all the blasphemers, in the middle of all the crooks. You are right in the middle of everybody who hates God when you are a drunkard. The Bible says in I Corinthians 6:10 that no drunkard shall inherit the kingdom of God. What is going to happen to drunkards? They are going to land in Hell. A drunkard's grave means a Devil's Hell, too. That is the way it goes. Drunkards go to Hell. Know ye not that the unrighteous shall not inherit the kingdom of God? No drunkard is going to inherit the kingdom of God.

What does that mean? It means this: the most terrible thing that liquor ever does to a man is to turn him away from God, turn him away from the church. Liquor takes him away from the Bible, takes him away from preachers, takes him away from the place of prayer, takes him away from revival campaigns. Oh, I love people who have gone into sin; I love to put my arms around a drunkard and talk to him and pray for him. But I will tell you now, if you go on in drink you will harden your heart, you will be discouraged, you will get to where you cannot quit. You will be defeated, whipped, enslaved, enamored, and so you will think, "It's too late for me," and you will go on.

But remember this: He has an anchor for the drunkard. Over in Isaiah 1:18 the Scripture says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Bless God for it! Your sins may be as red as crimson, but they may be as white as snow. Oh, I wish I could tell you of the drunkards I have seen won to Christ!

There was Clyde Barrow, not the nationally known desperado, but a great big hulking man who lived at Shamrock, in the Panhandle of Texas. He was forty-odd years old, about six feet, five inches high. He was no baby by any means. He weighed about 235 pounds, but he was not fat. He was just big. He helped to dig the excavation for our church. A farmer friend of his said, "Come in, Clyde. You had just as well bring your team in here and help dig this excavation." So he came. He said, "Now, Brother Rice, I will work here if you will not talk to me."

I said, "I'm going to talk to you about your soul every day, Clyde. You are not going to bluff me out. If you stay around me, I am going to be true to Christ and tell the truth. I am going to talk to you about your soul." Nearly every day I talked to him about his soul. He got burdened. He would avoid me, yet he respected me and loved me. More and more he got under conviction. But the thing that really led to his conversion was this: One time he started to work and he had a big half-barrel of wine down under the haystack—and my, how often he had to go to the haystack! If he had to go turn the horse out of the lot, he would go by the haystack. If he went to milk the cows, he had to go by the haystack. Everything he did, he had to go by the haystack. If he went to gather the eggs, he had to go by the haystack. So he went to work one day in the cotton field and he took a jug down and filled it with wine from the half-barrel of wine. He drank a little too much and got very talkative. A man came along and Clyde said, "Get in and ride with me and have a drink of my wine." The man liked it so well that Clyde said, "Well, I have a half-barrel of it." He was not as smart as he would have been if he had not drunk so much of it himself, and he told where it was. That night when he got back and went by the haystack, there was not so much of it. It used to go "Gurgle, gurgle, gurgle" (tenor voice), but when he got home that night it went "Gurgle, gurgle, gurgle" (bass voice). It had gone away down. Somebody had been there. Somebody had gotten into his wine. He said, "That lowdown skunk came back and got into my wine." After he got through with supper he got into his car and went and found this man. He said, "You got into my wine. You found my half-barrel of wine and got into it, didn't you?"

"N-o-w, C-l-y-d-e, listen. Don't be angry, Clyde."

Clyde grabbed him up, shook him good—he weighed nearly a hundred pounds more than the other fellow did—then he knocked him out into the street, under the edge of a Ford car. Somebody grabbed his arms and said, "Wait now, Clyde, you'll do something you are sorry for." They dragged the fellow up and helped him. He was bloody and they got him cleaned up. Clyde turned around and said, "I guess I had better go for home. I have done lots of foolish things. I drank up two farms my dad gave me. I have

played the fool lots of times but I have never had a public brawl downtown before. What will Maggie think?" Maggie was his step-daughter, a beautiful girl, a devoted Christian. He thought the sun rose and set in Maggie. He said, "What will Maggie think when she hears it? She has such nice friends down here at the church. She goes to Sunday School. Everybody respects her. Now everybody will say, 'Her old dad is a drunkard and he had a row downtown and knocked a man down.'" He got in his car—he was so tall he had to bend his head over or take his hat off—and every time the wheels turned he would say, "You are the biggest fool that ever lived."

The next day he went to plow and he could not plow. He could not keep the team straight and forgot about his plow and plowed up the cotton. Oh, my, he was miserable. Finally he told the two boys, "Take out your team at noon."

"Where are you going?"

"Never mind where I'm going; 'tend to your own business." So he came to town. He ostensibly came to get a piece for his cultivator fixed, but actually he was soul-sick. He found me and hung around me. He was glum but he waited around me. He did not want to talk, but I found out his heart was breaking over his sins. He finally told me what he had done. He had hit that man last night downtown in public and how ashamed he was. We went down in the pasture and sat in that car and I read the Bible, and Clyde was wonderfully saved.

Oh, I wish I could tell you of the transformation! My, how he got to dressing up! His whole family would come with him and everybody was so proud of him. What a soul winner he got to be! He got to where he would wake me up in the morning at five or six o'clock, knocking on the door. He would say, "I'm sorry, Brother Pastor; but I was reading last night in the Bible and found this and I do not understand it. I don't want to wait until Wednesday night prayer meeting for you to tell me. Won't you explain it to me now?" And I would. Or he would come at night after supper to beg me to explain something about the Bible, or ask me to pray with him about some sinner he was trying to win. My, how God blessed him!

One time he came in and said, "Brother Rice, I just wanted to tell you about last night."

I said, "What was it, Clyde?"

He said, "I was downtown about my business and some of the fellows came along and said, 'Hey, Clyde; come on with us and have a beer for old times' sake.'"

He said, "No, boys, I do not drink; I do not need it."

"Well you used to drink it like a fish."

"I know I did, and I lost two farms, and lost my self-respect, and liked to have lost my soul. But I don't drink any more, boys."

And one little old fellow said, "Yes, you will drink it, too." And he splashed beer in Clyde's face and down the front of his shirt, from a bottle.

Clyde said, "Listen; I once would have broken you in two with my two hands, and you know I could do it. But I'm not even mad now. God bless you. I am going to pray for you."

As Clyde told me about it tears trickled down his face—that old six foot, five inches tall man, a giant of a fellow; and he said, "Brother Rice, something sure has happened to me!" Oh, it is wonderful what God will do! You will give Him a chance! Listen, you can be saved and find peace

and forgiveness.

A Personal Experience of the Curse of Drink

"Why is it you are so set against liquor?" someone asks. Do you want to know? Because it is in the Bible. But it comes closer than that. I have seen lots of other people ruined. But it comes closer than that. Let me tell you about it.

Once I was called back to the little town in West Texas, the little town of Dundee where I grew up. A young fellow who had three sons and a beautiful wife, a Christian wife—no Christian ought ever to marry anybody who is not saved, much less a drunkard, but she did—went out on a week end and took some bottles of liquor and some home-brew. Yonder on the river he and several others drank and drank. Then he was sick. Liquor often makes people sick, you know. Some of you people have more sense in your stomach than you have in your brain. That is the reason your stomach tries to get rid of the liquor by vomiting it up. You have more sense in your stomach than you have in your head. He drank until he was violently sick. They brought him home, called the doctor at Wichita Falls. Intestinal paralysis had set in. They rushed him to the hospital for an operation. He died on the operating table. I went back there among that family that I loved. That afternoon they had the funeral. That young wife nearly died that afternoon. The doctor had to give her stimulants to keep her heart beating. She was left a widow with three little fatherless boys to support. All she had was just a little two-room house. With her husband gone, she had no way of making a living. She loved him, but he drank himself to death while he was still young.

That night friends stayed around, so I said, "We will see if we can rake up some bedding for the kinsfolk and others who stay."

The young wife said, "Well, there is a mattress out there in the garage." It was the same mattress they had had on this drunken party out there on the creek river when a bunch of men took a big keg of beer, lots of home-brew and whisky and drank and gambled and played poker by the firelight, and when he got drunk to his death. My brother and I unrolled that old mattress and there was a pint of government liquor and three or four bottles of home-brew. We took them out yonder under the stars on the prairies, of West Texas and came to an old mesquite stump. My brother and I stood there; I took one bottle at a time, held it up before me and God and said, "God, there is a curse on it." And I broke the first bottle. I took the next bottle and said, "God helping me, I'll fight it; I'll expose it everywhere I go," and I broke that one. I broke all of them. We stopped and had prayer and went back to the house.

That widow was my baby sister. What Drunkard and Moral Man Alike Need—a New Heart!

Now listen to me. Drink leads to ruin. It leads to Hell. But, thank God, there is mercy! There is forgiveness. Why don't you turn to Jesus tonight and be (Continued on Page 5)

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Seeking the Right Way

(Continued from Page 1)

thing could be true that she had heard. When she came, so wonderful was it that she said, "The half has not been told me."

Now the glory of Israel is gone. Multitudes of her people have perished. Her city lies in waste and the temple is gone, and sixteen hundred stragglers are trying to make their way back home.

Why did Ezra call for a fast and for the people to humble themselves before God and to seek God's face? I will tell you why: because Ezra realized that their plight now was the result of their sins and disobedience to God—the result of their pride and feeling of self-sufficiency. When God had blessed and prospered them, when they had become rich and powerful, and their fame had spread throughout the world, they forgot God—forgot that they owed it all to God. Israel became proud and began to feel that she was sufficient within herself, and turned away from God.

How we need to draw that parallel with America today! Back yonder when America was small; when we were a struggling nation; when our fore-fathers were hewing out this nation from the wilderness, facing the perils of a strange land and of a hostile people and the dangers of the wilderness, they realized their insufficiency without God, and built upon the foundation of faith

in God. They wrote it in their constitution; they put it on their currency; they inscribed it on their buildings; they taught it to their children; they anchored their homes and their nation on it; they risked their all upon God Almighty and became a great nation. But the reasons for all this distress and all this confusion and turmoil today is that we have forgotten God. The call of God to America today would be, if we would hear it, "Return unto me, saith the Lord, and I will return unto you."

I repeat what I have said before—it cannot be said too often—that America can build airplanes, warships, and tanks, and pile up her arms and munitions, and train millions of soldiers, but America's security does not lie therein. America, if we would just call a halt this morning like Ezra did at the river Ahava, and take stock and humble ourselves before God, seek His way for ourselves; seek His way for our little ones; seek His way for all our substance, and follow Him, it would be a different story in America in a mighty short while. O America, return unto the Lord! O people of God, our security is in God and in God alone!

In this story, there are a number of things that I want to call attention to briefly this morning.

I. The Need for Leadership

First of all, there is a note of disappointment. As Ezra halts and looks over his crowd, he finds

that not a one of the Levites, the religious leaders, are there. The crowd that he should have been able to depend on was not there. They had failed him. There are some things in a pastorate that are almost too heavy for any human heart to carry. One of the things that breaks the heart of preachers today is that the leaders, many of them, are not consecrated to the Lord. Many of the crowd that you feel you must lean on, when you need them most are not there.

I was talking yesterday afternoon to the Negro janitor who takes care of our building. He made one of the most significant statements I have ever heard. He said, "Brother Hankins, one of the greatest things a preacher ever had is a good armor-bearer." See Moses, when he is in the battle; there is Aaron on one side and Hur on the other holding his hands up—not for a little while, but until victory is complete. What we need today is that those who are charged with the responsibility of

leadership step in there for God, and like Joab said, "Let us play the men for our people." (II Sam. 10:12). Let us let the world know that we still believe in the religion of Christ; that we still believe it can solve every problem of the human race; that we still believe that the greatest thing on earth is to follow God and live for God; that we still believe that Christ can make human life glorious, wonderful and worthwhile. O God, that we might have the courage to live our religion every day, and that the leadership would step out and say to the rest of the crowd, "Come on!"

II. We Must Seek His Way

Another thing Ezra said when he stopped and made that pause, "That we might afflict ourselves before our God, to seek of him a right way for us." To seek His way. You know beloved, we ought to settle some things in our thinking once for all. We ought to settle some things definitely. First of all I would examine my own heart and life—and ask myself

the question, "Do I believe there is a God? Do I?" Hear me this morning. If there is, His way is best, regardless of what it might be; regardless of where it might lead. His way is best. If I believe there is a God, then why should I be afraid of His way?

If I believe there really is a God, why should I be afraid of His will? Just this past week a person said to me, "I have about come to the place where I feel that it is not worth while. What's the use of trying to follow God? What's the use of trying to live right?" That is what Israel once said. "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:14-15). That is what the people said. But listen now to what God says. "Then they that feared the Lord spake often one to another: and the Lord

(Continued on Page 6)

The Double Curse of Booze

(Continued from Page 4)

saved? No matter how far you have gone; God loves you still. There is not anywhere God will not follow you. There is not anywhere He cannot help you. There is not anywhere He cannot clean you up; but Jesus will have to do it. Break with the old crowd. Break with the ways of sin. Get out of the hog-pen! Prodigal, come on back to the Father's house! God has mercy and forgiveness for you.

I will tell you what all of us need. What you need if you are a drunkard and what you need if you are not a drunkard is Jesus Christ. You need a new heart. You need to be born again. Why don't you say, "I am going to turn to Jesus now and be saved while I can"? Don't you see it is a new heart? All you need is to be born again.

You say, "I'll turn over a new leaf." The new leaf will soon be as dirty as the old leaf.

"But," you say, "I'll make up my mind with all my will power . . ." Listen, sin takes more than will power it takes the grace of God.

You say, "But Brother Rice, I'll change my habits." Even though you may change your habits, you cannot change your heart. Even if you quit your drinking now—if you do, and I hope you will—but if you quit your drinking now, unless you turn to Jesus and repent of your sins and trust Him you are still a poor, lost soul, going to Hell. Don't you see that the only chance for a sinner anywhere is to put your trust in Jesus, depend on Him? Tonight let Jesus come into your heart and save your soul.

We have been talking about liquor. I am turning to a far more important subject than that. What you need is your poor, black heart made white. Some woman is here who never in your life tasted liquor. Somebody is here who is as clean as I was. I did not taste much. Once when I was a little fellow I tasted a spoonful of toddy. I remember that I tasted beer once when I was about eighteen years old. It tasted like dishwater and I spit it out. Maybe you have not tasted that much, but you have a black heart and if you do not get born again, you are going to Hell.

In Romans 3:22, 23 the Scripture says, "For there is no difference: For all have sinned, and come short of the glory of God." "There is not any difference," God

says. All are sinners alike. The drunkard is a sinner. The man who does not drink is a sinner, too! Harlots are sinners. Modest, virtuous women are sinners, too—lost sinners, condemned sinners, Hell-bound sinners if they are unconverted, if they be not born again, saved by personal trusting in Christ.

You can't lick sin without Jesus Christ. You cannot trust your own righteousness. Only the blood of Jesus Christ can save. What you need is a new heart, a new nature. You need to let Jesus come into your heart, forgive your sins, and save your soul today.

And He is ready to do it, too, thank God! He said, "God so loved the world, [that means you] that he gave his only begotten Son, that whosoever believeth in him [simply trusts Him to save, depends on Him for forgiveness] should not perish, but have everlasting life" (John 3:16). So I beg you to trust Jesus right now to save you. Turn your heart to Him! Repent of your sin. Depend on Him just now to save your soul, by His great mercy! He will do it!

If you are a poor lost sinner, whether a slave to drink or not, will you honestly say yes to God now, definitely deciding now to trust Him as your own Saviour? If so, will you please sign the decision form below right now, then copy it in a letter or write me in your own words that you are today taking Christ as your Saviour, depending on Him alone to save you?

DECISION FOR CHRIST

Evangelist John R. Rice
214 W. Wesley Street
Wheaton, Illinois

Dear Brother Rice:

Realizing that I am a poor lost sinner, I today turn from my sin to trust Christ and take Him as my Saviour forever. I read your sermon "THE DOUBLE CURSE OF BOOZE" in *The Sword of the Lord*. I believe He is willing to save me, willing to take me, however sinful I have been. I believe He is able to help me do right, able to keep my soul. Here and now I claim Jesus Christ as my Saviour and give Him my heart. I will honestly try to serve Him the rest of my life.

Signed

Address

Address

? ? ? ? ? ? ? ? QUESTIONS?

If you have a Bible question, it may be one of the many that are answered clearly and simply in Dr. John R. Rice's book, "Twelve Tremendous Themes." Here, in one handy 177-page book, are discussed some of the most disputed and most perplexing problems facing the Christian.

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- "Is the Bible accurate in matters of science? Haven't they found out some things recently that don't agree with the Bible?"
- "Do all Christians sin?"
- "Aren't we all right if we just keep the golden rule? Or the ten commandments?"
- "Were miracles for Jews only?"
- "Is the gospel different for us from the gospel John preached?"
- "What does it mean to have the indwelling of the Holy Spirit?"
- "Can a saved person ever be lost?"
- "Why do we worship on Sunday instead of Saturday, the Sabbath?"
- "Is there literal, physical fire in Hell? Are sinners annihilated in Hell? Is it really a place of torment?"
- "Is Jesus coming back to this earth? If so, when?"

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But we will leave the final recommendation to a jury of the leading Christian magazines of today! Here is what they say about "Twelve Tremendous Themes":

Congregational Beacon: "Unlike many sermons these make good reading, and abound in illustrations. They are 'evangelical, evangelistic and soul-winning!'"

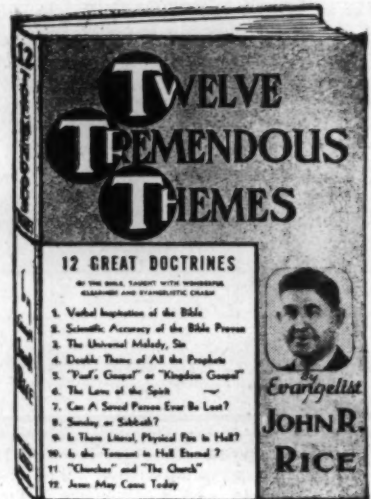
Baptist and Reflector: "This volume deals with twelve of the most important doctrines of the Bible and deals with them in a clear and impressive way. The book does not have the modernistic note. The author affirms and offers conclusive proof of the verbal inspiration and scientific accuracy of the Bible. He asserts with tremendous emphasis the universality of sin and its only remedy . . . This is a good book!"

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tion of these subjects, and we are not disappointed. With the introduction by Dr. Robert G. Lee, we heartily commend the book."

Our Hope: "Each message offers interesting reading and burns with zeal for souls. Those who peruse them will have their own hearts stirred to renewed or new passion for the salvation of sinners."

Missionary Worker: "The reader . . . will admire the author for his thoroughgoing methods, his original thinking, and his reverent and copious use of the Scriptures. He has a habit of supporting all his important statements with Scripture passages which are more than isolated proof-texts. A detailed Table of Contents, and numbered sub-divisions in the chapters add to the usefulness of the book. Here is stimulating, thought-provoking reading from the pen of one who very evidently loves his Bible and magnifies the grace of his Lord."



Any Christian will read this book with real pleasure and enlightenment. It is almost a necessity for pastors and Sunday School teachers who are constantly confronted with the question, "Why do we believe as we do?" Real meaty Bible teaching to keep you profitably occupied for many days.

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Seeking the Right Way

(Continued from Page 5)

hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16). The wicked seemed to prosper, and seemed to get along better without God. But regardless of how hard the going may seem for the child of God, one day we will realize that God's way is the best. And one day we will come to know that God does not forget that. Even though the going is hard now for those who fear the Lord, there is a book of remembrance that God is keeping. In it there is many a cup of cold water given in the name of a disciple. In it there is every tear that God's redeemed have shed. In it is every prayer that has gone up from anxious hearts—praying for the coming of His kingdom and that righteousness shall reign upon the earth, and for the will of God to be done in the hearts of men. God doesn't forget! Let us seek God's way. I repeat, we ought to settle some things once for all in our lives. If there is a God and I am His child, then I know that whatever God's will is for my life, it is the best. I may not be able to understand it, but God give me the faith to walk by faith and not to demand of God to walk by sight.

III. A Right Way for Our Little Ones

Not only did Ezra stop to seek a right way for them, themselves, but for their little ones—"To seek of him a right way for—our little ones." Oh, today how many parents are thinking more about the popularity of their children, more about the financial future of their children, more about the education and preparation for this life, than about God's way and will in the life of that child.

Friday I went again to Pine Bluff to visit with my mother and dad. That night we gathered around the fireplace and read out of God's Book, knelt and prayed again in the family circle. After the prayer we were standing before the fireplace, and mother put one arm around me and the other around my sister and began thanking God for our home and telling us how proud she was of her children. Here's what she said: "All my life I have just wanted one thing for my children and that is that the will of the Lord might be done in your lives. I have never prayed for you to be famous nor prosperous, but from the time the Doctor laid you in my arms, my prayer has been that God's will might be done in your lives." One, today, is nine thousand miles away in the heart of Brazil, a lone messenger of the cross in a state twice as large as the state of Texas. Don't think that that isn't hard; don't ever imagine that he doesn't get lonely there. But mother said, "I would not have him anywhere else in the world, because that is God's will for him."

"To seek of him a right way—for our little ones" and bring them up in the nurture and admonition of the Lord; and that our ambition for our children might not be to leave them wealth to squander and curse them, nor try to make for any easy time. How many fathers have I heard say, "I had such a hard time that I want my boy to have it easier than I did." When a father decides that, he has done the worst thing he could possibly do for that boy—trying to make it easy for him. O parents, the one thing that we should be most concerned about is that we might find God's way for our homes and for our children; that we might teach them God's word and the fear and the respect for God; and that we might see them in the tender years yield themselves to the call of God. Yonder in far away South America there came this letter from my brother, Clyde: "At the first invitation I gave in the first meeting I held in South America, my little boy, Billie, was saved—the first convert." When mothers and fathers seek God's way for their lives and walk in God's will and seek God's

way for their homes and their children, the Holy Spirit will get hold of their hearts in their tender years and they will step into God's way. The most beautiful sight on earth to me is a whole family on the way to glory. That is what I said to my mother in the home Friday night, "Mother, the sweetest thing to me about it all is that you and Dad have so led the way that every one of us is on the way to Heaven together." Not a single one of the family will be missing. We will join hands together and walk the golden streets of the new Jerusalem with our Saviour where the family circle will never be broken again. I tell you, I repeat, the most beautiful sight on earth today is a whole family on the way to Heaven together.

IV. A Right Way for Our Substance

Then "that we might—seek a right way—for all our substance." I repeat: if there is a God, His will is best. If there is a God and I am His child, His way for my substance is the best way. If God has any plan about my material substance that He puts into my hands—hear me this morning—to follow God's plan faithfully, lovingly, unquestioningly is the best way for all my substance. The best way is with no quibbling nor trying to dodge, just say to the Lord, "I see it in your word; I believe it; I believe it is the best way for me to handle my finances; the best rule about my giving; the best rule about my possessions." Does God tell me in His Book what is His plan for my life? Yes. Does He tell me what His plan is about my little ones? Yes. Does He tell me how to bring my children up? Does He tell me how to anchor my home on to God? Yes, He does, and it will work every time. "Train up a child in the way he should go; and when he is old, he will not depart from it," said the Lord (Prov. 22:6). He didn't say he may not depart from it, but he will not. Hear the word of the Lord! "These words—shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house and on thy gates (Deut. 6:6-7, 9). Will that plan work for our little ones? Yes. The trouble is that we talk about everything else in the home. We don't have time to teach our little ones the Word of God. We don't have time for the old family altar. In the quiet of the sanctuary of the home, we should teach our children as we open the Book of God, then on our knees pray together. I shall never forget those days of childhood when Dad would reach up and take the old Bible off the mantle and lay it down in Mother's lap and she would open it and began to read. After she had read Dad would get down the old song book and sit down in front of the fire and we all sang, "Jesus Lover of My Soul"; "Amazing Grace"; "There is a Fountain Filled With Blood"; or, "When I Can Read My Title Clear." It was right there I felt the call of God to salvation. It was right there I got my call to preach. Thank God, it was there in the home that all four of us found the Lord. Yes, God tells us His plan for all our substance if we are willing to pay the price and will recognize it as a stewardship from God and not think of our possessions in terms of something we can buy for ourselves, but think of all our substance as a means of serving God better. When God prospers me, I think of it as God placing into my hand the means to glorify His name and to spread His kingdom, and I am just a steward and by the help of God I am going to be the right kind. God says, "The tithe is the Lord's." God says, "Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be

Northwestern Schools and Minneapolis Celebrate Dr. W. B. Riley's 86th Birthday

By the Editor

On March 22nd Dr. W. B. Riley was eighty-six years old. His has been a notable life, with rich achievements for God. Friends in Minneapolis, the Northwestern Schools, the Governor of Minnesota, the Mayor of the city, and friends from far and near, joined to do honor to the great man of God on his birthday.

A civic luncheon was held in Dr. Riley's honor at the Radisson Hotel. The Honorable Governor Luther W. Youngdahl and Mayor Hubert H. Humphrey, together with Dr. John E. Brown of John Brown University, Siloam Springs, Arkansas were on the program.

The cornerstone of Memorial Hall, the new administration building of the Northwestern Schools under construction at 15th Street and Harmon Place, in Minneapolis, was laid Sunday afternoon, March 23rd, at 3:00 p. m. That is one of three buildings soon to be erected to meet the needs of the Northwestern Schools.

Three great anniversaries center near Dr. Riley's birthday, and were celebrated together. March 2nd was the fiftieth anniversary of Dr. Riley's pastorate in the First Baptist Church of Minneapolis. The celebration also remembered the forty-fifth anniversary of the Northwestern Schools and the sixty-fourth anniversary of Dr. Riley's ordination to preach the gospel.

The Northwestern Schools, Mighty Monument to Dr. Riley's Ministry

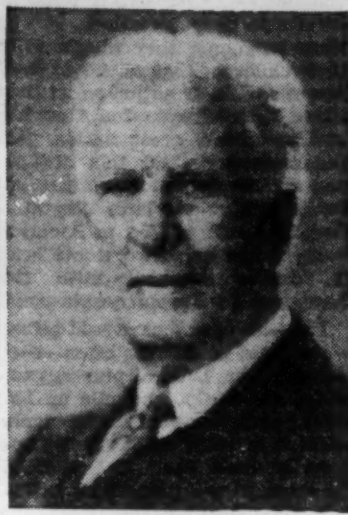
Forty-five years ago Dr. W. B. Riley began the Northwestern Bible Training School with seven students. Some years ago the Northwestern Seminary was begun in connection with the Bible School. Then more recently the Northwestern College of Liberal Arts was founded. Now the three schools, under one administration, are going forward, mighty as an army with banners. Thank God for raising up these schools!

At present there are 769 students in the full day course and some 300 in the evening course of these Northwestern Schools. The Schools are interdenominational in their work, are thoroughly fundamental, have a high standard of scholarship and of spiritual life. We commend them most heartily. A great plant is being augmented as rapidly as possible.

Throughout the western half of the United States, I find hundreds of Spirit-filled, well-trained, sound-in-the-faith ministers trained at Northwestern under Dr. Riley, Dr. Robert L. Moyer, and their devoted associates. Dr. Moyer has gone home to Heaven, and Dr. Riley is eighty-six years old. But let us confidently and earnestly pray that God will continue to raise up the necessary men and

room enough to receive it" (Mal. 3:10). The tithe is the Lord's way, and it is the best way. I believe it and I will follow it. When you can say that, you will find the greatest joy you have ever known in your Christian life—when you say, "Lord, have your way about my life, my home, my little ones and all my substance."

There was a fine young woman about twenty years of age, a member of our church out in Texas who went with a crowd to Ridgecrest. There she caught a vision and heard the call of the Lord and surrendered herself for special service. When she came back home, the first time I saw her in the service (I hadn't heard what she had done) I noticed how happy she was—her face was so radiant that when she looked up at me I felt that I was looking up into Heaven. That night she told me about it. She told the church, "I didn't know anybody could be as happy as I have been since I made that unconditional surrender. It's wonderful and glorious, and I am so happy that I am thrilled throughout my soul to know that I am in His will. I didn't know that life could be so happy." Yes, His will is best. His way is best. It is best for us. It is best for our little ones. It is best for all our substance.



Dr. W. B. Riley

money and will protect these great schools and promote them for His glory. How they are needed today!

Dr. Riley's Full, Well-Rounded, Fruitful Life

Not many men have labored in one church as long as Dr. W. B. Riley in the First Baptist Church at Minneapolis. He is now the pastor emeritus, but had more than forty years of vigorous, full-time leadership there and it became the largest church in the Northern Baptist Convention. And Dr. Riley's fight in defense of the faith, his opposition to the claims of "science falsely so-called," his devoted warnings concerning communism and un-Americanism as the enemies of Christianity, have earned him a place in this generation that will make his name long remembered and revered by godly, Bible-believing Christians. How great has been his strength against the inroads of modernism. William Jennings Bryan called Dr. Riley, "The statesman of the American pulpit."

Dr. Riley has written many books. His commentary on the whole Bible, called *The Bible of the Expositor and the Evangelist*, is a wonderful work. It should be republished and should be in every minister's library. I think it is the finest thing of its kind written in this generation.

How can I ever thank God enough for the blessing Dr. Riley has been to me, the editor and evangelist who writes these lines? His rock-like integrity, his gentlemanly courtesy, his unselfish promotion of his younger and weaker brethren, make him one of the great men who have most influenced and blessed my life. Thank God for Dr. W. B. Riley!

THE SWORD OF THE LORD is sorry to be late in carrying word of Dr. Riley's birthday. But we suggest that any friends who have neglected writing Dr. Riley to congratulate him on this great milestone of his life and ministry, write him now briefly and with brotherly love, to thank God for his ministry and encourage him in his great work. Address Dr. W. B. Riley, Northwestern Schools, 20 South Eleventh Street, Minneapolis 2, Minnesota. And do not forget to pray for these great schools—the Bible Institute, the Theological Seminary and the College.

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Every week we have letters from preachers who receive THE SWORD OF THE LORD, telling us what a blessing it is to them. Recently Editor John R. Rice had a most kindly letter from Bishop C. F. Derstine, "World News" editor of the Christian Monitor. Because it is a fine example of the enthusiastic comments of ministers, we quote part of his letter:

"The reason for this letter is to tell you that I greatly appreciate your exposition of the Word of God. Practically the entire number of sermons you have inserted in THE SWORD OF THE LORD I could preach with deep sincerity. Also, I like your style. Folks know what you mean, when you are finished speaking or writing. The Lord bless you. May He give you souls for your hire."

"As 'World News' editor of the Christian Monitor, quite a large amount of magazines, etc., come to my office. There is more material in your paper that I can embody in some of my sermons, than in any other. For instance, in your sermon, 'Covered Sins,' it would seem that you and I must have been reaching into the same 'barrel'—but we didn't. The reason for this striking similarity is that you are a close student of the Word of God—and I try to be the same."

Opinions of Preachers Who Are Subscribers

Rather than try to convince you, we will let the preachers speak for themselves. There are hundreds of them on our subscription list, and their comments are valuable to us. When you bless a preacher, you bless a congregation!

Rev. Roy Mayes of Wellsville, Ohio, writes us, "Our brother preacher, Rev. W. H. B— handed me a copy of THE SWORD OF THE LORD"

(Continued on Page 7)

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Help Your Pastor Preach!

(Continued from Page 6)

THE LORD and I read it prayerfully. From the inspiration I got from its contents I want to be a subscriber. I believe that every preacher ought to be a reader of that paper."

That is what one preacher believes! Rev. Buddy Brown of Chattanooga, Tennessee, writes, "Just a personal testimony about THE SWORD OF THE LORD. I take other papers as well as yours, but I can truthfully say your paper has been the greatest blessing of all the rest." Echoes Rev. W. H. Baumbaugh of Marion Ohio, "I consider THE SWORD OF THE LORD paper the best that comes to our home." Rev. George T. Stephens of Wilmington, Delaware, adds this word, "Please send my paper to this new address. If I have missed any copies please send them, too. Best paper in America. Don't want to miss a single copy."

"This is undoubtedly the very best soul-winning paper in the world," is the opinion of Rev. H. L. Fernell of Sanford, Mississippi.

"I take your little paper, THE SWORD OF THE LORD. I think it is the best little paper that I ever read. I get lots of help out of it in building a sermon. I enjoy reading your sermons in the paper very much, and you have so much other good reading in your paper, as on portions of Scripture and questions and answers, I think every preacher ought to take the paper and read it. It would be a blessing to anybody," was the comment of Rev. T. L. Mattingly of Shepherdsville, Kentucky, in a letter to Dr. Rice.

How Can He Use It?

Perhaps you are wondering how THE SWORD OF THE LORD will help your pastor. We have the testimony of numerous preachers about that, too. A very practical suggestion comes from Rev. Frank F. Norfleet, pastor of the First Baptist Church, Lawrenceville, Illinois: "I think some preachers might be interested in this angle. In 52 issues (one year) we receive from 104 to 156 full-length messages, besides all of the various articles, which are given at a cost of \$2.00. Ten of these messages in book form by any of the authors whose sermons appear in THE SWORD OF THE LORD would cost us approximately \$1.50 to \$2.50. Thus we have these sermons at an enormous saving. Using what is known as the 'Eureka' filing system, I am cataloguing the sermons according to subjects and Scriptures used, so that I will be able to find the desired material for sermonizing at a moment's notice. A book binder will bind a whole year's editions of The Sword at a very cheap rate. In this manner they are easily kept indefinitely."

Other uses? Rev. Wesley L. Kosin of Wheaton, Illinois, says, "THE SWORD OF THE LORD has been a great blessing both in giving me inspiration, soul-winning stimuli, and illustrative material and in spiritual refreshment for my own soul. I thank God for the ministry of Dr. Rice."

Rev. H. M. Nichols of Keller, Virginia, says, "As I am a country pastor and live quite a distance from any city, I cannot therefore attend a Bible Conference or large union revival service, so I feel that THE SWORD OF THE LORD has largely taken the place in my life and ministry of the larger events. Not only do I receive a great blessing from the paper but I also seem to get in the spirit of the men of God who are doing such great work. Am freer in my preaching and receive many helpful suggestions from reading the paper."

"I have all my copies of THE SWORD OF THE LORD filed. You can say for me that they go a long way toward building up a library," suggests Rev. H. L. Sellon of Red Wing, Minnesota.

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FOUR BELOVED EVANGELISTS SPEAK

Evangelists Jesse M. Hendley, Gerald F. Heskett, Carlyle Scott and Norman Lewis Give Testimony Regarding The Sword of the Lord Articles Concerning Dr. Chafer's Book, "True Evangelism," Which Attacks Mass Evangelism and Evangelists.

We cannot print all the letters which come to us concerning recent articles in THE SWORD OF THE LORD, reviewing the book by Dr. Lewis Sperry Chafer, True Evangelism, published by Moody Press, which book says evangelists are 'a false force in evangelism,' which says that a public invitation for people to come forward or to even stand as a token of public confession that they have taken Christ as Saviour, is wrong; which book says that revivals are abnormal and not to be a sanctioned method of work.

The editor of THE SWORD OF THE LORD would be willing, were it necessary, to stand alone on this matter. If there is any reproach in being an evangelist, then I am willing to take that reproach. If there is any reproach in holding revival campaigns in the churches, and union campaigns sponsored by many churches, then I am perfectly willing to have that reproach. If people are going to criticize and despise a man who preaches against sin, then they may criticize and despise me, for I intend to keep on preaching against sin and calling sinners to repentance. By careful check all over America, I have discovered that fully four out of five of the born-again church members in America claim that they were brought to Christ and the church through revival campaigns. I know that historic Christianity depends on evangelism to keep it alive. I am willing to spend and be spent, to be slandered and attacked and criticised, in order to promote evangelism in America.

But thank God I do not need to stand alone in my fight for evangelism. "Some of the best soul winners in America are taking their stand honestly, kindly and boldly, with brotherly love and charity, but with honest conviction, for mass evangelism. You read last week Dr. Bob Jones' fine article on this matter. You know that some forty-odd evangelists signed the loving appeal, pleading with Moody Institute to discontinue this bad book by Dr. Chafer. Many others are ready to take a stand for mass evangelism."

In this issue of THE SWORD OF THE LORD I present the testimony of three greatly beloved evangelists.

Dr. Jesse M. Hendley Writes
Evangelist Jesse M. Hendley, D. D., of Atlanta, Georgia, is perhaps the best known and most used of the evangelists living in the southeastern states. God has used him in tremendous revivals and with a great radio ministry. Dr. Hendley, March 7th, writes: "Dear Brother John:

"How I thank God for that pungent, powerful, convincing defense of God-inspired evangelism you printed in the last issue of THE SWORD. Beloved, it is unanswerable, and the sweet spirit you maintained cannot leave wounds but must gain many more friends for the cause to which God has called men in the past and has called us today. Surely the hosts against soul-winning will have to admit their untenable position that hyper-Calvinism has betrayed them into. My soul was thrilled, for I have seen this spirit elsewhere, and it will throttle the great coming revival if it goes unchallenged. I would to God

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that copies could be sent to all ministers in America. It is not a local conflict. It is country-wide and men need to know God has ordained evangelists and soul-winning campaigns are His normal way of keeping revival fires burning and saints on fire for souls. God bless you for writing it. My prayers and testimony are with you in the battle."

Evangelist Gerald F. Heskett Approves Sword Articles

March 14th Evangelist Gerald F. Heskett of Oregon City, Oregon wrote, saying:

"Dear Brother Rice:

"Just this morning I received THE SWORD OF THE LORD dated March 14th, forwarded to me by my wife. I read the articles, 'More About a Bad Book,' and 'Actual Photographs of What Dr. Chafer's Book Says About Salvation,' and I want to say, first of all, that I was definitely convicted by the Lord for my negligence in not writing long before now and telling you just how much I really appreciated your exposure of this book. Several years ago I operated a small book store in New Mexico and the book came to my attention there. I absolutely refused to offer it for sale and was surprised that the Moody Press would print such a book. I heartily agree with everything you say about the book and thank God we have men in your position that are not afraid to boldly defend God's servants. You have said some things that needed to be said in a thoroughly Christian manner."

"We are at the present in a meeting at a small logging town, in southern Oregon. We find a great need for straight gospel preaching in the small towns. We travel with truck and trailer and carry complete equipment for all types of meetings. Just this year four of us incorporated, in a non-profit corporation, for the promotion of evangelism in the north-west. The Lord has blessed us greatly and we hope to have another team on the field by this fall."

"I do enjoy reading THE SWORD OF THE LORD and I sincerely believe that it should be in every home in our land."

"Yours for souls,"

(Signed) Gerald F. Heskett.

Rev. Carlyle Scott, Greatly Used Indiana Evangelist, Writes Concerning Chafer Book

Some time ago we had an earnest letter from Evangelist Carlyle Scott of Crawfordsville, Indiana. He gave permission to publish the letter, and we are using it today. Note the tenderness of his spirit, the Christian charity and love, along with the firm convictions. We believe that no one can rightly criticize such a spirit.

Evangelist Scott wrote September 10, 1946:

"Dear Brother Rice:

"The ministry of criticism is never a pleasant task, but since you are defending the cause that I have given my heart and life to, I cannot let you bear the load alone."

"I have read and reread your article containing a review of Dr. Chafer's book, True Evangelism. I am convinced that the Word of God justifies your protest. In my opinion you have been kindly and Christian in making this protest."

"I love the Moody Institute. There are students there now whom God saved in the course of our ministry. Others have graduated — by God's grace, others shall follow."

"The chief reason I delight in recommending Moody Institute is that I feel sure they believe and practice the very things that Dr. Chafer's book denies."

"As a bystander, I do not profess to know their reasons for publishing such a book (i. e. the

Moody Press) but from a bystander's view, it seems inconsistent. I shall continue to pray that God may lead them His way. This 'buck private' sorely needs dependable generalship such as these great institutions of righteousness are capable of giving."

"As to the book of Dr. Chafer's, I would like to observe that in attending the Sword of the Lord Conference at Winona Lake and mingling with the nation's outstanding evangelists, I failed to meet one whose actions, ambitions or utterances were in any wise comparable to the evangelists described in Dr. Chafer's book."

"I am a young man — my judgment is immature. Yet as I have passed my 3500th revival message delivered in ten years, I feel sure I have been in more evangelistic campaigns than the average pastor would partake in through three life times. It is true that enough of the professed converts fail to mature to break the heart of any sincere Christian. However, as I return to various congregations two and three times, I observe one rule is almost a universal axiom — the converts that fall under the watch-care of a pastor who loves evangelists and evangelism are the ones that make spiritual progress."

Missionary-Evangelist Norman Lewis Writes From Argentina Deploring Book, "True Evangelism"

Missionary Norman Lewis wrote January 20, 1947, from Argentina where he is doing evangelistic work. Readers have been blessed by His blessed messages in the SWORD. He says:

"I am much saddened by the open breach made necessary between you and Moody Bible Institute, but my convictions are one hundred per cent with you. Several years ago I secured the book, True Evangelism, and after reading it, I was so discouraged that I got rid of the book, for I said to myself, 'If this is true evangelism, then everything I live for and believe is wrong, and I am wrong.' But thank God, I have

another book — God's Book — and keeping close to that Book convinced me I was not wrong, but was engaged in the best job God ever committed to human hands, the job of winning souls. I still believe it."

"Because it takes several weeks for your paper to get to me, I am somewhat behind the wave of reaction that would come from readers in the States. However, if you think it would do any good, I should be glad to write a letter directly to Dr. Houghton or to any other person you might suggest at Moody Bible Institute, giving my views in the matter. I attended two summer terms at Moody Bible Institute and there are young people at Moody now who I believe are there because I had a part in recommending the school. . . . I believe the matter is profoundly serious and cannot be disregarded in these days of apostasy and lukewarmness."

Norman Lewis.

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What the Bible Says About Judgment

(Continued from Page 1)

I thought all my judgment was settled at Calvary." It makes no difference what either of us think. We are talking today about what God says and He says, "Judgment must begin at the house of God—and with the righteous."

Now, why are Christians judged? Let us not argue; let us ask. Second Corinthians 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

No one but Christians stand at the judgment seat of Christ. The man on the street says everybody must stand at the judgment seat of Christ and if he had been good enough, he will be saved and if not he will be lost. No! No! Beloved, if you ever expect to stand at the judgment seat of Christ, you had better get saved first or you will never be there. This is for Christians only—the nine verses before the tenth says so.

Lost Sinners at Another Judgment

Some sinner says, "Scotty, I know a professing Christian and he is as ornery as a billy-goat. What are you going to do with him?" Nothing but pity him and pray for him. If he is saved, don't worry—he will get what is coming to him; but, where will you be, sinner friend? Say, where will you be?

That is the very question the Bible asked in I Peter 4:18: "Where shall the ungodly and the sinner appear?" It is certain he shall not be with saved people because the first Psalm and the fifth verse says, "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Let me emphasize once more that we are not interpreting Scripture, but tell you what the Bible says. Sinners do not stand with Christians at the judgment seat of Christ. God says so.

Dear unsaved friend, you must face judgment; you cannot stand with Christian people. Come with me to Revelation 20:11, 12: "And

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Here you are, unsaved, standing with thugs, thieves, harlots, libertines, human monsters, unconverted church members and all. There is a double check. Your record is reviewed in the books of judgment and your name is not in the book of life. Tell me now: do you want to spend eternity with that crowd? Forever shut away from God's presence, power and people, with all brakes off, moral restraint removed, slipping, slithering, screaming into a chaos of conscious torment, never, never to return?

Will you be wise today or will you remain a self-deceived fool and say, "I don't believe in judgment." Of course, you know better than that. If I robbed your home today, your theology would quickly change. You would scream until you could be heard in the next county, "I want justice!" Every fiber of your moral being cries out that justice is

certain. In the day when God judges the world for what they have done with His Son, where will you be?

I once was dead—destined to stand at the great white throne. But thanks be unto God—not now! John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Beloved, get ready for judgment today. Turn to Him who is able to deliver you from the dead and the merciless justice of the great white throne. When the day of mercy is over and you face God for your own record, you certainly will need a friend. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Last Sunday morning here in Willcox, Arizona, eighteen men and women came to Christ, and after a rich time of weeping at the manifest mercy of God, I stood ready to dismiss the service. Just then a little eight-year-old girl broke from the audience and ran to bury her face against my trouser leg. When she had sobbed a moment, I asked, "What is the matter, honey?" With tear-stained cheeks, she raised her head, and, looking in my face, said, "I—I—love Jesus, too!"

My friend, that is what He said. Confess Him—Receive Him. Surely on Judgment Day you will need Him.

Evangelist Lewis Wunneburger Writes of Revival Victories

"Dear Brother Rice:

"The campaign in the Woodland Baptist Church, Houston, Texas, of which Rev. W. M. Harrell is the pastor, was most signally blessed of the Lord. Brother Harrell is moderator of the Union Association, and that association is the largest association of Baptists in the world, now, even exceeding the London Association in England, which held the record until just recently. God gave us real victory there, with 214 responding to the invitations, this number being conversions and additions and re-dedications. There were 97 conversions and additions to the church, and 117 deep, real rededications. Lives were made over and transformed in those rededications. Dancing was given up, as well as other things that were grieving to the Holy Spirit; apologies were made—oh, what a blessed revival and times of refreshing we had in the Holy Ghost! Old-fashioned shouting took place in that wonderful church! The pastor has been there for almost twenty years and is greatly loved, admired and honored. He dealt with everyone of the 214 persons at the altar, individually. No froth and foam about this work of grace! How I bless God for His leadership! How I bless God for the privilege of

being a prayer-partner with you! I am praying daily with you about the staggering load which you are carrying. But he is our strength and our sufficiency.

"Oh, that God will give us a national victory! I love these church victories. We had six baptismal services in the Houston meeting. But, we are going to have to move this nation for God if we are saved for God's future purposes for America. Oh, for a nation-wide breathing of the Holy Spirit upon us. But I am glad to see it here and there. May the tide of revival envelop this entire nation.

"I am now, at this writing, in another engagement here in San Antonio, with the South San Antonio Baptist Church, and Dr. John Daniel Brown, as the beloved pastor. Yesterday was another victorious day. And, if the next two weeks shall be blessed of the Lord and honored by the Holy Spirit, as yesterday was, it looks as if we shall have even a greater victory in wicked old San Antonio, where Sam Jones said that the only difference between San Antonio and Hell is that San Antonio has a river running through it. I say, it looks like we shall have even a greater victory here than in wicked old Houston."

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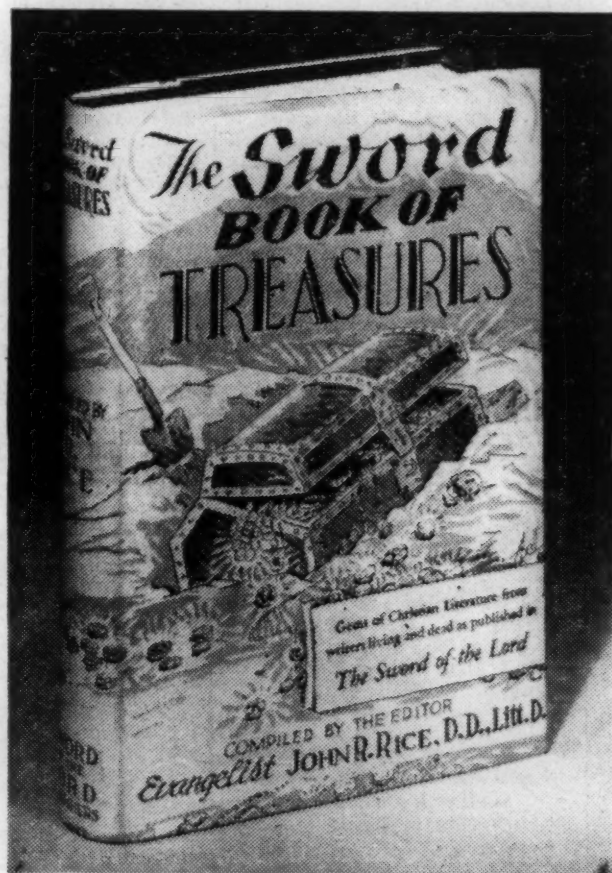
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